because he is hidden by flags, parasols, etc., yet we say, there
is the king. And if we ask who is the king, then again, though
we cannot see him and point him out, we can say, at least,
that he is different from all that is seen. The Self is hidden
in the Veda as a king is hidden in a royal procession. When
questioned by Sanatkumara, Narada informs the sage of
all that he had learned. The sage then said that whatever
Narada had read was only a name, asked him to meditate on
the name as Brahman (section i). He next leads him (in
sections 2 to 14), successively along a scale of lower and higher
tattwas or conceptions, teaches him that speech is better than
a name, that mind is better than speech, that will is better
than mind, that consideration is better than will, that reflection
is better than consideration, that understanding is better
than reflection, that power is better than understanding,
that food is better than power, that water is better than food,
that fire (tejas) is better than water, that ether (space) is
better than fire, that memory is better than ether, that hope
is better than memory, that spirit is better than hope and
at last reaches the *Bhuman* or the Infinite. In other words,

the Rishi leads the inquirer gradually from
the lowest category,
naman (name), through various
intermediate categories to
the highest and most comprehensive
Bhuman or the Infinite,
beyond which there can be nothing.

Fifteenth Section.

" (1) Spirit (prana) is better than hope.
As the
spokes of a wheel hold to the nave, so does
all this (beginning
with names and ending in hope) hold to
spirit. That spirit
moves by the spirit, it gives spirit to the
spirit. Father
means spirit, mother is spirit, brother is
spirit, sister is spirit,
tutor is spirit. Brahmana is spirit.

" (2) For if one says anything
unbecoming to a father,
mother, brother, sister, tutor or Brahmana,
then people say,
shame on thee! thou hast offended thy
father, mother,
brother, sister, tutor or a Brahmana.